A SERMON preached in S. Peters Church in Exceter the day of December last: wherein is intreated of the second comming of Christ vnto iudgement, & of the end of the world.

By Iohn Chardon maister of Art, and preacher of the word of God.

1. Pet. 4. vers. 7.

Now the end of all things is at hand. Be ye therfore sober, and watching in prayer.

Imprinted at London at the three Cranes in the Vintree, by Thomas Dawson. 1580.

Richard Jackson

Richard Jackson

His Book 1685

God give him grace on

to loobe that he may

his Lordly face and th

heaven may also doo

38

3 13

784

To the right worſhipfull

Sir Gawen Carew Knight, Iohn Chardon wiſheth proſperity in this *lyfe; and in Chriſt Ieſus our ſauiour, lyfe euerlaſting.*

HAd no ſooner ended this Sermon (right worſhipful) but ſome of my very familiar friends wiſhed, and in maner vrged me to cõmend the ſame to you, or to the good Lady your wife: vnto whoſe requeſt I thought good the rather to yeeld, for that I knewe right well what ſtoare you made of the Word, being a pearle of greate price, a rich treaſure, and an incomparable Iewell, the very foode of mans ſoule, the ſworde of the ſpirit, more ſharpe thã any two edged ſwoorde, which entreth through, euen vnto the deuiding aſunder of the ſoule, and the ſpirit,

Mat. 13. 46.

Mat. 13. 44.

Eph. 6. 17.
Heb. 4. 12.

and of the ioynts, and the marow
In consideration whereof, I offe
this my poore trauell vnto yo
praying you to accept the same, as
token of my good wil. And albe
I cannot compare with the rich
who of their superfluities are wo
to adde vnto the offerings of God
yet I of my penurie am willing
Luk. 21. a. with the poore widowe, to cast i
the substance I haue, euen the mite
to the augmentation of the tre
sury of the Lord. Which if I per
ceaue to be accepted, your worsh
shall encourage mee to greater tr
uelles. And so I betake you to th
Lorde. Heuytre. The second o
Ianuary. 1579.

Yours in the Lord to be comman-
ded I. Chardon.

Vite verbum Domini, filij Iſraël, quia iudicium
Domino cum habitatoribus terræ: non eſt enim
ritas, & non eſt miſericordia, & non eſt ſcientia
Dei in terra. Maledictum & mendacium & homici-
dium & furtum & adulterium inundauerunt, & ſan-
guis ſanguinem tetigit. Propter hoc lugebit ter-
ra, & infirmabitur omnis qui habitat in ea.

Hoſea.12.a.

Iudicium domini cum Iuda, & viſitatio ſuper Iacob,
iuxta vias eius.

Ergo, quid enigilas nummorum condere ſaccos?
Quidue modus rabidæ nullus auaritiæ?
Quid geſtis cupidè terras coniungere terris?
Quid te Mammonæ poſſidet alta ſitis?
Quid tibi concilias tam largo fœnore nummos?
Quid ſpolias fratres (non miſerande) tuos?
Quid iugulas teneros, quos Chriſtus diligit, agnos? Ioan.21.c
Quid Chriſto charas (perdite) perdis oues?
Quid non mendaces, quid non mendacia linquis?
Quid violas magni iuſſa tremenda Dei?
Quid tua non linquis periuria, furta, rapinas?
Quid tua ſic lacerat liuida lingua bonos?
Quid ſic ſcortaris, quid non piget ire Corinthum?
Quid fuſcant oculos blanda venena tuos?
Quid non emendas mores, veſtigia, greſſus?

Quid ſi

Quid sibi vult tantus cultus, amórque mali?
Quid sic decurris furiosæ more iuuencæ?
Quid tollis cristas, terra cinísque, tuas?
Quid sic defectu miserorum corpora langues?
Horrea frumento quid tua plena iacent?
Quid non producis granorum, durus, aceruos?
Quid sepelis tanti munera tanta Dei?
Quid Lazarum spernis, quem morte redemit Iesus
Quídue tui superant te pietate canes?
Quid non scripturas voluis, medicamina vitæ?
Quid non sacratum voluis Ἐπιστολήν?
Volue, reuolue, precor: sic discès iussa Iehouæ:
Sic bene compones ordine quæque suo.
Dudum terra fuit subito concussa tremore,
Aduentus magni tessera certa Dei.

Io. Cheradam.

Vigilate igitur, (nescitis enim quando dominus domus veniet, vèspere, an media nocte, an in gallicinio, an manè) ne quum repentè venerit, inueniat vos dormientes. Quæ autem dico vobis, omnibus dico, vigilate. Iudex ante ianuam adstat.

Dicit qui testatur ista: Etiam venio citò. Amen. Etiam veni, domine Iesu.

Thes

There shalbe signes in the Sunne, & in the Moone, and in the starres, & vpon the earth, the people shalbee at theyr wittes end through dispaire. The sea & the water shal roare, and mens hartes shall faile them for feare, and for looking after those thinges which shall come on the earth: for the powers of heauen shal moue. And then shall they see the sonne of man come in a cloude with power & great glory. When these thinges begin to come to passe, then looke vp, and lift vp your heads, for your redemption draweth nye. And he shewed them a similitude: Behold the figge tree, and al other trees, when they shoote foorth theyr buddes, ye see, and knowe of your owne selues, that sommer is then nigh at hande. So likewyse ye also, when ye see these thinges come to passe, bee sure that the kingdom of God is nigh. Verily I say vnto you, this generation shal not passe, til al bee fulfilled. Heauen and earth shal passe, but my wordes shal not passe. Take heed to

your selues, lest your hartes bee ouer
come with surfetting, & drunkennes
and cares of this life, and that that d
come not on you vnwares. For as
snare shal it come on al them that dw
on the earth. Watch therfore conti
ally, and pray, that you may obtay
grace to flee al this that shal come,
that you may stand before the sonne
man.

This Gospel (be
ued) intreateth
the second comm
of our Sauiour Je
sus Christe unt
iudgement: & it co
firmeth that artic
of our fayth, by which we confesse, an
beleeue, that ỳ same Jesus, which tok
flesshe of the virgin, which suffered un
der Pontius Pilate, which was buried
which rose againe the thirde day from
the dead, and which ascended into hea
uen, shal come againe at the end of thi
worlde, to iudge the quicke, & the dead

when

all that are in the graues shall *Iohn.5.28.*
the voice of the Sonne of God,
shal come foorth: they that haue
good, to the resurrection of life;
they that haue done euil, to the re-
rection of damnation. Wherof our
Sauiour tooke occasion to speake, by
of the talke that he had with his
ples about the temple of Ierusalē.
when the disciples wondered at
gorgeous decking of the Temple
goodly stones, and costly iewels,
saying, that the time shoulde come, in *Luke.21.6.*
it should be destroied, that there
should not be left one stone vpon ano-
that should not be throwē down.
the disciples asked him, saying:
Master, when shal these things be? And
he told them of certain signes and to-
kens which should goe before, lest they
should faint, by reason of those troubles
which were at hande. This doone, our
Sauiour taketh occasion to speake of
the vniuersal, and latter iudgement, &
plainly declareth what tokens and
signes shal goe before the same. There

shalbe (sayeth hee) signes in the Sunne
and in the Moone, and in the starres,
in the earth, the people shalbe at their
wittes ende, through dispaire. The sea
and the water shall roare, and men
hartes shall faile them for feare and
foorth. In which peece of scripture we
haue to consider: First, of the comming
of Iesus Christ vnto iudgement: Se-
condly, of the signes and tokens that
shal goe before his comming: Thirdly,
of the maner of his comming: Fourth-
ly, of the cause of his comming: And
fiftly, how wee ought to order, & to pre-
pare our selues against his comming.

It is a thing firmely to be beleeued,
that God hath set a certain time of the
worldes destruction, though vnknowen
vnto vs, bicause by the sinne, and wic-
kednes of vngodly men, being mer-
lously polluted and accursed, it doth to-
gether with all other creatures subiect
to the same corruption, desire a deliue-
rance. Notwithstanding wicked and vngodly
men, whose delight is to liue carelesly
in this worlde, suppose that the worlde

Rom. 8. 22.

shal

ful continewe as it is, and that it
ſhall neuer haue end. But wonderful is
and ſorrowable, that among the people
of God ſhoulde bee Saducees; & among
Chriſtians ſuch kind of men, which of
purpoſe, againſt the manifeſt woꝛde
of God, dare boldly affirme, that the
ſoule ſhal haue no end, that there ſhall
be no reſurrection of the fleſh, no life af-
ter this life, no reꝛwarde foꝛ wel doing,
no punishment foꝛ euil doing, and that
the woꝛld, as it is nowe, ſo it hath bene,
and ſhal continue foꝛ euer. Which kind
of men are plaine Atheiſtes, men which
neither beleeue there is any God, oꝛ di-
uine pꝛouidence at all. Againſt which
moſt apparant dotage, and wicked cogitati-
ons of wicked men, thꝛough want of
true knowledge, by the inſtinct of Sa-
tan, wee haue to arme our ſelues with
the woꝛde of God, and to confiꝛme our
conſciences by the teſtimonies of holy
ſcripture. Foꝛ the ſcripture doeth eui-
dently pꝛoue vnto vs, that one day the
ſonne of God Jeſus Chꝛiſt ſhal come to
iudge the quick & the dead, that all fleſh
ſhall

shal rise, and that the worlde shal
Esa.13.9. an ende. Esay saieth: The day of
Lorde shal come, terrible, full of in
nation, furor, and wrath, to make
lande waste, and to roote out al the
Esa.66.15. ners that are therin. The lord wil co
with fire, and his chariots like a whir
wind, that he may recompence his
ger with wrath, & his iudgement wi
the flame of fire: for the Lord wil ind
with fire, and with his sworde all fles
Dan.7.13. Daniel sayeth, I sawe in a vision
night: And beholde, there came me
the clowdes of heauen like the sonne
man, to whome was giuen power
dignity regal, that all people, tribes,
Mal.4.1. tongues shal serue him. Malachy sai
The day commeth that shal burne
an ouen, and al the proude, yea and
such as doe wickednes shalbe stra
and the day that is to come shall bur
them vp. The Prophete Dan
Psal.96.13. saieth: For hee commeth, to ind
the earth, and with righteousnesse
iudge the worlde, and the people wi
his trueth. And this which the Lo
for

shewed by the mouthes of his holy
phetes, our Saviour Iesus Christ
confirmed. For in the 13. chap. af-
the gospel of S. Matthewe hee saieth *Mat. 13. 41.*
The sonne of man shal send forth
angels, which shal gather out of his
dom al things that offende, & them
to wickednes, and shall cast them
a fornace of fire, there shalbe wee-
, and gnashing of teeth. And there
likeneth the kingdome of heauen to *Mat. 13. 47*
to net cast into the sea, which whē
full, men drawe to lande, and sit
, and gather the good into vessels,
cast the bad away. So shall it bee
eth Christ) in the end of the world.
that there is nothing more certaine
that Christ shal come vnto iudge-
t: Nothing more certain then that
fashion of this worlde shalbe chan-
. The fashion of this worlde that *1. Cor. 7. 29.*
is, shal vanish: Not onely the cre- *Rom. 8. 23.*
, but wee also that now mourne in
selues, and wayte for the adoption
the children of God, euen the deliue-
of our bodies, shalbee deliuered
from

from the bondage of corruption, [illegible]
the glorious liberty of the sonnes [illegible]
God, at the comming of the Lorde [illegible]
sus Christ vnto iudgement. How [illegible]
wicked and vngodly men can not [illegible]
perswaded touching the comming [illegible]
Christ vnto iudgement, of whome [illegible]
2.Pet.3. Peter prophesied long tyme ago. There [illegible]
shal come (saieth hee) in the last day [illegible]
mockers, which will walke after their [illegible]
owne lustes, and say: Where is the [illegible]
mise of his comming? For since the [illegible]
thers dyed, all thinges continue in [illegible]
same estate wherein they were at [illegible]
beginning. But this they knowe not, [illegible]
that willingly, howe that the heaven [illegible]
a great while agoe were, and that [illegible]
earth that was in the water appeare [illegible]
vp out of the water by the word of [illegible]
by the which things the world that [illegible]
was perished, being ouerrunne [illegible]
water: But the heauens and earth [illegible]
now are, are kept by the same word [illegible]
kept, and reserued vnto fire, against [illegible]
the day of iudgement, and perdition [illegible]
vngodly men. Dearly beloued, [illegible]
ignorant

...ent of this one thing, howe that ...day with the lord is as a thousand ...rs, and a thousand yeere as one day. ...e Lorde that hath promised, is not ...k to fulfil his promise, as some men ...t slacknes: As who should say, Let ...ne thinke that therfore Christ shall ...er come vnto iudgemẽt, bycause he ...h procrastinate, & put of for a tyme, ...t let him thinke that he doeth it, for ...is patient to vs ward, & would haue ...man lost, but would receaue al men ...repentance. Despisest thou the ri- Rom. 2.
...es of Gods godnes, patience, & long ...sferance? And remembrest thou not, ...e that the kindnes of God leadeth ...e to repentance? Which lenitie of ...d, if thou doest abuse, thou heapest ...e together the treasure of wrath a- ...nst the day of vengeance, when shal ...e opened the righteous iudgement of ...d, which wil reward euery man ac- ...ding to his deedes.

And to the end that this thing might ...e rather sinke into our hartes and ...ynes, and lest wee should be altoge- ...ther

ther vnprouided, our saviour [illegible]
he of certaine signes, and tokens [illegible]
shal go before his comming. There [illegible]
be signes (saieth he) in the Sunne [illegible]
in the Moone and in the starres, and
the earth the people shalbee at the
wittes end thorowe dispaire. The sea
the water shall roare, and mens har
shall failethem for feare, and for lo
king after the things that shal come
pon the earth: For the powers of he
uen shal moue. These fiue signes
goe before the comming of Christ
iudgement. First, there shalbe sig
in the Sunne, and in the Moone, and
the starres: that is, as S. Marke
Mar. 13. 24 teth: The Sunne shalbe darkened,
Moone shal not giue her light, and
starres of heauen shall seeme to fall.
Secondly, in the earth the people
be at their wittes end thorow dispa
That is, as S. Marke againe doeth
Mar. 13. 8. terprete, Nation shall rise against na
on, and kingdome against kingdome.
Thirdly, the sea and the water
roare: that is, there shalbee cruell
pestil

…, vehement, and vnaccuſtomed …es. Fourthly, by reaſon of theſe, …s partes ſhal faile them for feare, & …king after the thinges, that ſhall …e vpō the earth. Fiftly, the powers …auen ſhal moue, that is, there ſhall …e ſtraunge ſightes in the heauen: and …e earth there ſhalbee earthquakes …l quarters. Wzieſly, the heauen, the …th and ſea, ſhal witnes and declare, …e day of the lozd to be at hand. Now …ued) wée our ſelues may witneſſe …t moſt of theſe ſignes, and tokens …paſſed alreadie. Foz wée haue ſéene …e Eclipſes of the Sunne & moone, …e haue ſéene nation to riſe againſt …on, and kingdoome to riſe againſt …gdome, we haue heard of cruel tem…es, vehement, and vnaccuſtomed …es, with other ſtrange thinges. …d therfoze wée may iuſtly prognoſti…e, yea and beléeue that the ends of the …lde are come vppon vs, and that it …l not be long befoze Chziſt wil come …o iudgement. Beholde (ſayeth our …iour) the figge tree, and all other

trees, when they ſhoote foorth the
buddes, ye ſee, and know of your ow
ſelues that ſommer is nigh at hand.
likewyſe yee alſo, when yee ſee th
things to come to paſſe, be ye ſure t
the Kingdom of God is nigh at han
But wee haue ſeene moſt of thes
come to paſſe, and therfore let us ſ
no otherwyſe but that the kingdom
God is nigh at hand, and that the la
Mat. 3. 12. is ready to take his fanne in his hā
purge his flore, to gather his whe
into his barne, and to burne the ch
with vnquenchable fire. Other tok
there are beſides theſe, to proue t
vs that the end of the world hangeth
ver our neckes: among which, in
iudgement, the preaching of the G
pel is not the leaſt. For as our ſau
ſayeth in the 24. chapter after the G
Mat. 24. 14 pel of S. Mathewe: The Gospel of t
Kingdom ſhalbe preached thorow
the world, for a witnes vnto al natio
and then ſhal the end come. By
words the Sonne of man doth plai
declare, that about the time of
world

...endles destruction, the true, and com-
...fortable doctrine of Christ shoulde bée
...reached. Whereby it is gathered, that
...the same was obscured and darkened,
...almost defaced by reason of the false
...Prophetes & Apostles afore that time.
...But nowe againe by the vnspeakeable
...grace and mercy of God, we do plainly
...perceaue such a cleare light of the Gos-
...pel to shyne ouer the whole worlde, that
...in spite of the deuil, and his adherents,
...it castleth his bright beames ouer al na-
...tions. And therefore what other thing
...may wee looke for, but (as Christ did
...foretel) a sodaine downfal of this mise-
...rable and wretched worlde. Another to-
...ken of the ouerthrow of the worlde is,
...because wee doe plainely perceaue all
...things dayly to wax worse and worse,
...and to decrease in their vertue. For ex-
...ample: The ayre is oftentimes cor-
...rupt, sometime vntimely showres,
...sometime with vnprofitable dryesselle,
...mixte with so much colde, and swope
...with extreame heate: The fruitfulnes
...of the earth is not such as it hath bene
...afore

afore tyme. Moreouer, we may
and perceaue the foundations of
world to be worne out, and the
bee falling vppon our shoulders,
we sensibly perceaue our selues to
in those daies of which our
hath foreshewed: I meane, eating
drinking, marrying and married,
ing and selling, planting and
For neuer more did men eate
neuer did they faster marry
the dayes of Noe: neuer more did
buy and sell, plant and builde in
dayes of Lot than they doe now;
may proue vnto vs, that the ends
the worlde are come vpon vs. For
our Sauiour sayth: After these
Luke. 17. 30. ples shal it be, when the Sonne of
shal appeare. And if we compare
tyme present with that which is
and set the manners of men before
eyes, we shal perceaue wickednesse
haue his ripenes, and to raigne
euery where without controlment.
not withstanding that God
vnspeakeable mercy in
dayes

...hath giuen vs the vse of his most
...worde, whereby we shoulde frame
...lyues and affections, according to
...most holy will; what desire of righ-
...teousnesse, what loue of vertue, what
...of godlynesse, or what zeale of re-
...gion is there to bee founde: yea who is
...in Christiantie, eyther colde, or
...lesse? Wee may nowe plainely see
...that vice to bee counted for chiefest
...tue, and those men to bee most com-
...mended, which of al other for impietie
...ght most to bee dispraysed. For the
...ly deceitful men are counted wise,
...couetous are called good husbands,
...prodigal are called liberal, and rich
...are deemed the best men. Besides
...Paule foresheweth, that in the last
...yes shal come perillous tymes. For
...(saieth hee) shalbe louers of them-
...es, couetous, boasters, proude, cur-
...speakers, disobedient to father and
...ther, vnthankeful, vnholy, vnkind.
...so forth. And when did men more
...themselues? When were they
...couetous? When were they more

2. Tim. 3. 1.

proude? when more giuen to curse
speaking? when more disobedient to fa
ther and mother? when more vnthank
full? when more vnholy? when mo
vnkinde? And to bee short: when mo
Eph.4.16. geuen ouer to worke wickednes, & the
with al kind of greedines, then at the
dayes? And therfore it must needes fol
low, the comming of Iesus Christ w
to iudgement to bee nigh at hand.

Whose comming shalbe in a cloud
with power & great glorie. In the first
Act.1.9. of ỹ Acts, after the talke that our sau
our had with the Apostles, whiles the
beheld, hee was taken vp, and a clou
receaued him out of their sight. And
while they looked stedfastly vp to hea
uen as he went, behold, two men stoo
by them in white apparel, which also
said: Ye men of Galilee, why stande ye
gasing vp into heauen? This same Ie
sus which is taken from you into hea
uen shal so come, as ye haue seen
him to goe into heauen. But he went
in a cloude into heauen, and therefore
he shal come in a cloude from heauen,

vnto

power, and greate glory: euen as
Paule wryteth in the fourth of the
epistle to the Thessalonians. The
de shal descend from heauen with
ghty shout, with the voyce of the
angel, and trumpe of God. Such
the manner of the comming of
s Christ vnto iudgement.

1. Thes. 4. 16.

And what shall there then ensue? S.
le sayth: Then shal we which liue,
remain, be caught vp in the cloudes
ete the Lord in the ayre. But (say
) shall not they that are alyue, and
ine in the comming of the Lorde
iudgement dye? Yes no dout. For
rwise S. Paule shoulde bee contrarie
selfe in that he sayeth, writing to
Hebrewes: It is decréed that al men
ce dye. But they that so remain,
are alyue in the comming of the
e, shall not dye by distaunces of
s, as they who are spent and con-
ed with diseases, and are buried.
they shall not bee buried, neyther
they dye being wasted, and consu-
d with long sickines, but swythwely

Heb. 9. 27.

being extinguished, forthwith they
be chaunged, and shalbe caught vp
the cloudes to meete the Lorde in
ayre. Euen as also the Apostle wri
1. Cor. 15. 51. in the 15. of the first epistle to the C
rinthes. We shal not all sleepe, but w
shal al be chaunged, and that in a mo
ment, and in the twinkling of an eye,
the sounde of the last trumpe. F
what shal there become of those bo
which were loosed from the soules b
fore the comming of Christ vnto iud
2. Thes. 4. 16. ment? Hereto S. Paule answereth: T
dead in Christ shal first aryse: meani
that the bodies that before the co
ming of Christ vnto iudgement lie
in the graues, shall rise out of t
graues, at the sounde of the trumpe,
1. Cor. 15. 52. the voyce of the Sonne of God. F
the trumpe shal blowe, & the dead sh
rise incorruptible, & they shalbe ch
ged. For this corruptible shall put
incorruptibilitie, and this mortal
put on immortalitie. And this is
which the Apostle againe, concer
this mutation and change, which

G

to Philippians. Our conuersation is in heauen, whence wee looke for the Lord and Sauiour Iesus Christ, which shal change our vile bodies, that they may be like to his glorious body, according to the mighty working, whereby hee is able to subdue all thinges to himselfe. *Phil.* 3.20.

And therefore the Saducees were foulye erred, that denyed the resurrection of the dead: whereof Job beeing fully assured, saieth thus: I knowe that my redeemer liueth, and that I shall rise out of the earth in the last day, and shal be couered again with my skinne, and shal see God in my flesh, yea and shal beholde him, not with other, but with these same eyes. For if there were no resurrection of the dead (which the Saducees affirme) then mark you what S. Paule inferreth: if the dead (sayeth he) rise not againe, then is Christ not risen againe. If Christ bee not risen againe, then is your fayth in vaine, and yet are you in your sinnes, and they also that are fallē a sleepe in Christ are perished. And if in this life onely wee beleeue on *Iob.* 19.25.

Mat. 22.23. *1 Cor.* 15.16

Christ, then are wee of al men the most miserable. And what anailed the great patiente of Christians in al their troubles, and cruel persecutions, if this doctrine of the consummation of ỹ worlde, and of the comming of the Lord, with al that belongeth thereto, were but a vayne imagination of Christ, of the prophetes, and Apostles, and of all the blessed martyrs in the Church of God? What did it advantage the godly, of al others in the worlde most miserable, to
Heb. 11. 35. suffer most cruel tormentes, to bee racked, to bee stoned, to bee hewen asunder, to walke vp & downe in sheep skinnes, and in goates skinnes, in neede, tribulation and veration, which the worlde was not worthy of, wandring in wildernesses, in mountaines, in dennes, and caues of the earth, and wouldе not bee deliuered, were there not hope to receaue a better resurrection? That I have
1. *Cor.* 15. 32. fought (saieth Paule) with beastes at Ephesus, after the maner of men, what auantageth it mee, if the dead rise not againe? But wee meruel howe the resurrection

bones can bee fetched out of the
of the earth, and ashes agayne.
that fetcheth the sunne out of his
every morning: he that quickneth
deas mouse euery moneth: hee that
ed Aaron his rod, that had beene *Num.17.8.*
yeeres dryed, in one night to bud
flowre, and to beare rype Almondes,
also bring the dry bones out of the
e, sea, and ashes, and cause them to
ripe, and perfect flesh. And why
ld we doubt that of a rotten body a
fect body may spring, since we see by
ly experience that of rotten corne,
fect corne doeth growe, and that of
ten seedes, and kernels, perfect seedes
nd kernelles doe come. If the spirite of *Rom.8.11.*
m that raised vp Jesus from the
ad, dwelleth in you: euen hee that
sed vp Christ from the dead, shall
so quicken your mortall bodies.
for as in Adam all do dye, so in Christ *1.Cor.15.22*
shall all bee made alyue. As wee haue *1.Cor.15.49.*
borne the image of the earthy, so shall
we beare the image of the heauenly.
As the soules, after they bee once lo-
sed from the bodies, they reigne, eyther

with

wᵗ Christ, or wᵗ Satã, eyther in the
glory, or in euerlasting sorrow. Wh
maketh to the vtter subuersion
throw of ỹ popish purgatory, & of
dãnable opiniõs of two sortes of Here
tikes, the one called Arabici, & the oth
Dormitantij: the one affirming, that
soule doeth dye together with the bo
and that in the resurrection they sh
both bee raised vp together. The oth
affirming that the soules doe slepe t
the day of iudgement, then to bee aw
ked, and then to receaue, either damna
tion, or saluation. Both which opin
ons are most wicked, and contrary t
scripture. For first, ỹ the soule liueth,
that it is immortal, and incorruptible,
after that it is once losed from the bo
dy: the examples, and testimonies of
holy scripture doe declare. Dauid, no
doubt, beleeued the immortalitie of the
soule. For when hee perceaued that the
child was dead, hee wept no more, but
2. Sam. 12. 23. saide: I shal goe to him, but he shal not
come againe to mee. The widowes
sonne of Sarepta fel sicke, and dyed, and
1. Reg. 17. 19. Elias toke him out of her bosom, and
laid

him on the bed, and ſtretched him-
upon the childe thrée tymes, and
unto the Lord, praying that the
childes ſoule might come into him a-
gaine. And the Lord heard the voyce of
the Prophet, and the ſoule of the childe
came into him againe, and hée reuiued.
The ſoule therfore doeth not dye with
the body. The wyſe man ſayeth, that
the body (which hée nameth duſt) ſhall *Eccleſ. 12.7.*
returne to earth as it was; but the ſpi-
rit, unto the Lord that gaue it. And in
the ſecond of Wiſdom, intreating of the *Wiſd. 2.3.*
imaginations of the wicked, which
ſay, That after this life their bodyes
ſhalbe as aſhes that are quenched; and
that their ſoules ſhal vaniſh away as the
thin ayre, hée ſayeth: That they doe not
underſtand the myſteries of the Lord,
nor they haue no hope of the rewarde
of the righteous, & that they regard not
the worſhip, that holy & bleſſed ſoules
ſhall haue. And in the chapter follow- *Wiſd. 3.1.*
ing, ſpeaking of the ſoules of the righ-
teous, hée ſaieth: That they are in the
handes of God, and that the feare of
death

Luke.16. 22. death shal not touche them. The p
ble of the rich man, and Lazarus, m
euidently, and plainly proueth unto
that the soule doeth not dye with
body. For the soule of Lazarus was
ried by the Angels into Abraham
bosom, and the soule of the riche m
was buried in hel. Our saviour in
Mat.10.28. 10. of Matth. comforting his disci
willeth them not to feare them
kil the body, and bee not able to kil
soule. The soule therefore doeth not
with the body: Secondly, that the so
doe not sleepe til the day of iudgme
the testimonies of the scriptures de
Luke.23.43. clare. In the 23. of Luke, our Sa
sayd to the theefe that did hang on
one side of him upon the Crosse: T
day thou shalt be with mee in paradi
As much to say: Thou shalt be
mee in a place of singular quietnes
pleasure, not there to sleepe till the
of iudgement, but without all per
nenture, to liue, and to raigne
Apo.6.9.10. Jesus Christ in eternall glory. And
the 6. of the Reuelation it is declare

t Iohn ſawe vnder the altar the
les of them that were killed for the
d of God, and for the teſtimony
t they had, crying w̄ a loude voice,
ſaying: Howe long tarrieſt thou
Lord, holy, and true) to iudge, and to
enge our blood on them that dwell
the earth? The ſoules then doe not
ye til the day of iudgement, neither
they periſh with the bodies: but be-
loſed by death from the ſame, are
ried eyther vnto eternall ioy, or els
to euerlaſting ſorrowe, vnto which
bodies ſhalbee gathered in the laſt
, to receaue euery one according to
t which they haue done, whether it
good or euill. For it ſtandeth with
eternal iuſtice of the eternall God,
righteous iudge, that euery man
al receaue according to his deſertes.
reof Daniel prophecied, whoſe
ordes bee theſe. Many of them that
epe in the duſt of the earth ſhall a-
ake, ſome to euerlaſting life, & ſome
perpetual ſhame and reproofe. And
the third of the Prophet Malachy. I

Daniel.12.2.

Mal.3.5.

my

my selfe wil come, and bee a swift
nes, against witches, against
rers, against false swearers, yea
gainst those that wrongfully kep
the hyrelings duetie, which bee the
dowe, and the fatherlesse, and
the stranger, and feare not me, say
Eccles. 11. 9. the Lord of hoastes. In the 11. cha
of the booke of the Preacher it is say
Be gladde (o thou young man) in
youth, and let thine hart be mery in
yong dayes, follow the wayes of th
owne hart, and the lust of thyne e
But bee thou sure that God shall
thee into iudgement for al these thing
Hee derideth those that set their
in worldly pleasures, as though
would not call them to account,
which nothing is surer. For we must
2. Cor. 5. 10. appeare before the iudgement seate
Christ that euery man may receaue
workes of his body, according to
which hee hath done, whether it
good or bad. Hee wil come shortly
Apo. 22. 12. his reward is with him, to
Rom. 9. 7. man as his worke shalbe. Prayse,

…and immortalitie to them that …ence in well doing, and ſtedfaſter…
…but vnto them that are rebel…
…and diſobey the trueth, but ſhal come …
…nation, & wrath, tribulation, and …
…ſhe, vpon the ſoule of euery one …
…worketh euill, of the Ieiwe firſt, and …
…alſo Gentile. For it is verily a righte- 2. Theſ. 1. 6.
…ous thing with God, to recompence …
…affliction to them that trouble you;
…and to you which are troubled, reſt …
…with vs, when the Lorde Ieſus ſhall …
…reueile himſelfe from heauen with his …
…mightie Angelles in flaming fire, ren…
…dring vengeance vnto them that knowe …
…not GOD, and to them that obey not …
…the Goſpell of our Lorde Ieſus …
…Chriſt, which ſhall be punished with e…
…uerlaſting damnation from the pre…
…ſence of the Lorde, and from the glory …
…of his power, when he ſhall come to be …
…glorified in his Saints, and to be made …
…meruellous in all them that beleeue. …
…For vnto vs by Reuelation the dead, both Apoc. 20. 12.
…ſmall and great, ſtand before the Lorde, …
…and the bookes to be opened, and the …

to bee iudged out of that which be
written, according to theyr deedes
And hée that was not written in t
booke of lyfe, was cast into the lake
fire. And no doubt the time draweth
Iude. 1. 14. 15 when this that Iohn saw by Reuela
tion shall bée fulfilled: when the Lo
shall come with thousandes of Saint
to giue iudgement against all men, a
to rebuke al the vngodly among the
of all their vngodly déedes, which t
haue vngodlyly committed, and of
their cruell speakinges, which vngo
sinners haue spoke against him: whe
it must néedes followe, as a necessa
consequent, that the state of god m
in the comming of Iesus Christ w
iudgement, shalbe most glorious, a
the state of the wicked most miserab
Which commeth to passe cleane c
trary in this wicked world, wh
most cõmonly the godly are with t
bles tormented, with banishment,
nished, with the losse of goodes impo
rished, & wt all miseries ouerwhelm
But contrariwise the wicked are w

delyc

...fare nourished, with goodes inri...
...with offices preferred, & for auto...
...honoured, as ye Prophet Danid in
...wayes doth bitterly complaine. My *Psal.37.*
...were almost gon, & my treadings
...well nigh slipt. And why? I was
...at the wicked, to see the vngod-
...such prosperitie. For they are in
...perill of death, but are lusty and
...They come in no misfortune like
...folk, neither are they plaged like
...men. Their eies swel with fat, &
...do euen what they list. And a litle *Vers.12.*
...: Beholde, these prosper in the
...ld, these haue riches in possession. *Iob.21.*
...houses of ye wicked (saith Iob) are
...ble without feare, and the roode
...Lord is not vpon them. Their
...ck gendreth and fayleth not, their
...calueth, and casteth not her
.... They sende forth their chil-
...like Sheepe, and their Sonnes
...the daunce. And therefore there
...be of necessitie an other life after
...life, in which, according to the
...iudgement of GOD, euery one

may receiue according to their [illegible]
be they good, or bad, eternall glory, or
uerlasting infamie: euen as David
gaine to the comforting of him self
and the Church, telleth vs in the
wordes: Then thought I to vnderstand
Psal. 73. 16. this, but it was too hard for me, vntil
I went into the sanctuarie of God, and
considered the end of these mē. Name
ly, how thou settest them in slippery
places, that thou maist cast them down
headlong, and destroy them. O how
sodenly do they consume, perish, and
come to a fearefull ende? Yea, euen as
a dreame when one awaketh, so make
thou their Image to vanish out of the
Citie. And because the infirmitie
the godly is great, whiles they carry
this earthly tabernacle about them,
that they cannot but feare, by reason
of those fearefull tokens that shall go
before the ende, and consummation of
the worlde: therefore our Saviour
their comfort and consolation speaketh
Luke, 21. 28. vnto them in this wise. When these
things beginne to come to passe, then
look

vp, and lift vp your heades, for
redemption draweth nigh. Pea-
that they ſhould not faint, but
plucke vp their heartes, and bee
ry, for that they do prognoſticate
declare how that their redemption
hand, when they ſhalbe deliuered,
ranſomed, as it were from the
nes of this lyfe, in the comming
the Sonne of God vnto iudgement.
conſideration whereof Paule cal- *Eph.4.30.*
this day the day of Redemption.
of this his deliueraunce he glori-
theſe wordes: I haue fought a *2.Ti.4.7.*
good fight, & haue fulfilled my courſe,
haue kept the fayth. From hence-
is layde vp in ſtoare for mee a
wne of righteouſneſſe, which the
d that is a righteous Iudge, ſhall
me at that day not to me only, but
all them alſo, that loue his com-
, and therfore the day of the Lord
not to be terrible to the godly.
ought they to feare his cõming,
he commeth to deliuer them, to
them at eaſe; but to render to the

wicked eternall paine. And I do firmely beleeue that the godly haue a thirst
Psal. 84. 2. and a desire to enter into the courts of the Lordes house; that they desire
Luke. 11. 2. the day of Redemption; that they still cry: Let thy kingdome come: They
Apoc. 22. 20. they still cry, Come Lorde Iesu: They
they looke vp, waighting his coming, which shall make their vile bodyes like to his owne glorious body
Phil. 3. 21.
Apo. 21. 2. What they desire, euen a litle shew of that holy citie, new Ierusalem, descending from heauen, prepared of God as a bryde garnished for her husband. For they certeinely beleeue that there shall bee a full and complete end of all their troubles. But the troubles of the wicked shall then begin. The wicked shall see aboue them an angry Iudge, beneath them an horrible pytte of hell, without them a burning worlde, within them a gnawing conscience, on the ryght hand their sinnes accusing them, on the left hande the deuiles hailing them to torment. The wretched sinners

...beleeue, where shall they go?
...then where shall they flee? Oh then Psal.139.7.
...shall they hide? Oh whether
...they go then from his spirit? or
...shall they goe then from his
...face? If they clime vp into heauen,
...there: If they goe downe to hell,
...there also: If they take the wings
...of morning, and remaine in the vt-
...most part of the Sea; euen there
...shall his hand leade them, and his
...right hand shal hold them. If they say,
...darkenesse shall couer vs, then shall
...night be turned to day. For the
...darknes is no darknes with ỹ Lord.
...The night is as cleere as the day, the
...darknesse, and lyght vnto him are both
...alike. Oh with what terrour shall the
...wicked be stroken in the day of the
...Lord? Oh in whatfeare shall they be? Apoc.6.16.
...They shall say to the hyls and rockes,
...fall vpon vs, and hide vs from the pre-
...sence of him that sitteth on the seat, and
...from the wrath of the Lambe: for the
...great day of his wrath is come, & who
...is able to abide it? The mockers which

2.Pe.3.4. haue saide: Where is the promise o
his comming? shall then sin, and
his comming, to their great
shame and confusion, when as, to
repenting them selues, they shall
Ep.5.7. Tedious wayes haue wee gone, but
for the way of the Lorde we haue
knowne. What good hath our
done vnto vs? or what profit hath
poompe of riches brought vnto vs? A
these thinges are passed away
shadowe, and thus are we consumed
our owne wickednesse. For the hope
the vngodly is like a dry thistle
or dust, that is blowne away with
winde, lyke a thinne foame that is
tered abroade with a storme, and
the smoake that is dispersed with
wounde, and as the remembraunce
straunger that tarryeth but for a
and then departeth. But the righte
shall liue for euermore, their reward
with the Lord, and their remem
with the highest. Therefore shall
receiue a glorious kingdome, and
beautifull crowne at the Lordes

with his right hand shall hee cover
, and with his holy arme shall hee
them. For when the Sonne of Mat. 25.31
shall come in his glory, and all the
holy Angels with him, then shal he sit
the seate of his glory, and before
shall be gathered all nations, and
shall separate the one from the o-
, as the Shepheard deuideth the
pe from the Goates. And hee shall
the Sheepe on his right hand, and
Goates on his left hand: that is to
the wicked, whom hee compareth
Goates. For as the Goates are
and stinking beastes: so the
ked, by reason of their sinnes, do
cke in the sight of God. And as the
ates do stricke the guiltlesse sheepe
their hornes, so the wicked do pu-
and afflicte the godly with their
anny. And as the Goates do de-
the orchard and garden, so do
wicked destroye the Vineyarde of
Lorde: as it is sayde in the thirde
the Prophet Esay: Ye haue eate vp Esay. 3.14.
the Vineyarde, the robberie of the
poore

poore is in your house. Thes Gen
her shall set on his left hand. And the
shall the king saye to them on
ryght hande: Come, blessed childre
of my Father, inherit the kingdom
prepared for you from the beginning
Then shall the king say to them on th
left hand, Departe from me, ye curse
into euerlasting fire, prepared for th
deuill and his angels.

Oh then how happy shal they be th
shall heare this ioyfull and happy se
tence of Christ, Come ye blessed of m
father, inherit the kingdō prepared
you from the beginning of the world
Oh then how vnhappy shall they b
that shall heare this terrible and fear
full sentence: Go curse into everla
ting fire, prepared for the deuill, an
his Angels! Would God men did cō
der of thes things, and think vpon th
streite iudgement in the fearfull day
the Lord, and as often as they co
hereof, whether they eat or drinke,
what euer they do, to think that the te
rible trump of the Lord stil soundeth
they

...nes: Arise ye dead, come away to ...ment. But what do they? Though ...heare it preached, that the day of ...Lord is at hand, yet they continue ...selfe, they eat, they drink, they ma... are married, they plāt, & they bild. ...they build as though they should lyue ...ever, & they eate & drinke as though ...they should dye to morrow, saying: Let eate, and drinke, for to morrow wee shall dye. Wheras if they did but think ...the world to come, and remember ...that every one must geue an ac... of him selfe vnto God, they could ...not, they would not liue so wickedly, so ...sinfully, so carelesly, & so vngodly, as ...they do: they would not vex the father... the widdow, nor the orphane, and ...stranger, as they do: they would not ...take all filth that commeth to the net: ...they would not draw wickednes vnto ...them with a coard, and sinne as it were ...with a cartrope: They would prepare ...and make redy themselues to meete the ...bridegroom: They would obserue the ad... and counsell of our Sauiour: who

1. Cor. 15. 33.

Esay 5. 18.

who bicause hee foreſaw that iniqui
ſhould ouerflowe the worlde before
comming, and that men would be ca
leſſe about the time of the worldes
ſtruction, leaſt we ſhould be taken
ping, telleth vs what we muſt do,
how wee muſt prepare our ſelues
gainſt his comming. For as it
great griefe vnto an earthly father
leeſe his Sonne, for whome he
prouided but a meane inheritaunce,
is it a great griefe to our heauenly
ther, to leeſe any of vs his childre
for whome hee hath prouided, not
1. Pe. 1. 18. earthy, but an heauenly inheritaun
purchaſed not with golde and ſilu
which are corruptible, but with
effuſion of the moſt precious bloud
the immaculate and vndefiled
Ieſus Chriſt. The admonition,
counſell of our Sauiour is this: Tak
heede to your ſelues, leaſt your hear
be ouercome with ſurfetting & dro
kennеſſe, and cares of this lyfe, &
that day come not on you vnwar
For as a ſnare ſhall it come on all
the

dwell on the earth. Watch there-
continually, and pray that you
obtaine grace to flee all this that
come, and that you may ſtand be-
the Son of man. In which words
ſuileth vs firſt to be ſober. Take
(ſaieth he) vnto your ſelues, leaſt
hearts be ouercome with ſurfet-
vonkennelle. Among other cre-
God hath geuen to none ſo little
, as he hath giuen vnto man,
ding to his quantitie: which ſig-
, no doubte, that man ſhould
temperate in meates & drinks
other creatures. Beſides, the
of a man is not bent to the earth
the mouthes of vnreaſonable
: to ſignifie that man ſhould
eate and drinke after the manner
beaſtes, but ſhould moderate
thoſe creatures, which GOD
gaue, as neceſſary, and needfull,
the preſeruation of lyfe.

The auncient Romaines were wont
their meates in the open ſtreetes.
were not aſhamed to let the people

V. Max. lib. de inſti. an. ti.

to

to see what they did eate, that by
example they myght learne to be
ber. For there is not a more
and pernicious thinge, than sur
ting, and dronkennesse. By sur
Eccl.37.30. ting (saieth Ecclesiasticus) ma
haue perished. Wine and dronk
Oz.4.11. nesse (saieth Oze) take away
heart. Let the dronkardes and bo
tuous Epicures hearken unto
which is written in the fift of the P
phet Esay. The wordes bee these:
Esai.5.11. Woe bee to them that ryse up early
gine them selues to dronkennesse,
set all their myndes so on drink
that they sit sweating therat until
night. The harp, the lute, and sha
and plentie of wine are at their fe
but the workes of the Lorde they
not beholde, nor yet consider the
ration of his handes. Woe bee to
Esai.5.22. that are mighty to drinke wine,
to them that are expert to adm
dronkennes. Awak ye dronkards (
Ioel.1.5. the Lord, by the Prophet Joel) e
and howle al ye wine suppers, bec

wine: for it shalbe pulled
your mouth. Loke not (saith Sa- Pro. 23. 31.
upon the wine how red it is, &
s colour it giueth in the glasse:
eth downe softly, but in the end it
like a serpent, and stingeth like
. S. Paule in the fift to the Gala. 5. 19.
thians reckoneth gluttonie & dro-
nesse among the deedes of the flesh,
mpleth them with Idolatrie, for-
ion, murther, witchcrafte, and
like, most grieuous and detesta-
ies, and saieth, that they that
commit such thinges, shall not inherit
kingdome of God. And therfore let
our heartes bee ouercome with
ting and dronkennesse. Let it 1. Pet. 4. 3.
enough and sufficient for vs, that
haue spent the time that is past
the lyfe, after the will of the Gen-
s, walking in wantonnesse, lustes,
kennesse, in eating and drinking,
in abhominable Idolatrie, wherin
eth to them a strange thing, that
runne not also with them to the
excesse of ryot, and therefore
speake

speake they euill of vs, which shal g
1.Pet.4.7. accountes to him that is ready to
quicke, and dead. The end
of all thinges is at hand: Be
2.Thes.5.6. fore let vs be sober: Let vs not
as other do, but let vs watch and be
ber. For they that sleepe, sleepe in
night, and they that be dronken,
dronken in the night. But let vs
Ro.13.11. are of the day, be sober. It is time
we should now awake out of slee
For now is our saluation nerer,
when we beleeued. The night is
and the day is come nigh. Let vs
fore cast away the deedes of
and put vpon vs the armour of
Let vs walke honestly as in the
light, not in eating and drinking
ther in Chambring and wantonn
neyther in strife and enuying: But
vs put on the Lorde Iesus Christ,
make not prouision for the flesh, to
fill the lustes, and desires of it. For
Tit.2.12. is the will of God (as the Apostle
clareth vnto Titus) that we should
nye vngodlinesse, and worldly lust

should liue sober minded, righ-
and godly in this preſent world,
for that blessed hope, and glori-
ring of the mighty God, and
Sauiour Iesus Christ. Be-
our Sauiour willeth vs to flée
es of this life, for that the loue
of temporall things, doth draw
quite away from the loue and de-
heauenly, and eternall things. *Ecc.10.9.*
is not a more wicked thing then
man to be in loue with money. No *Mat.6.24.*
can serue two maisters: for ey-
shall hate the one, and loue the
or he shall cleaue to the one, and
the other. Ye cannot serue God
mmon. Who so euer will be a
of the world, is made the enimy *Iam.4.4.*
. If thou wilt be perfect (saide
to the rich man) go and sell all *Mat.19.21*
hast, and geue it to the poore,
shalt haue treasure in heauen,
, and followe me. But when
that saying, he would none of
went his way mourning, for his
great possessions. These worldly

Luke.14.18. cares were also the cause, but
came not, that in the Gospell were
1.Ti.6.9. led to the great supper. The sayd
S. Paule vnto Timothy is most
They that will be rich, fall into ten
tation, and snares, and into many fo
lish and noysome lustes, which drow
men in perdition and destruction.
covetousnes is the roote of al misch
which while some lusted after, have
red from the faith, and intangled th
1.Ti.6,17. selues with many folde sorrowes.
therefore he willed Timothy to ch
them that are rich in this world, t
trust not in vncertein riches, but in
liuing God, which giueth vs abun
all thinges to enioy them, laying
store for them selues a good foun
against the time to come, that they
obtaine eternal life. But when our
uiour willeth vs to flee the cares of
life, his meaning is not, that we sh
1.Ti.3.2. leaue a necessary, and godly
(which who so hath not, hath
the fayth, and is worse than an
fidell) but that we should not

ouer

in the cares of this lyfe, as
had no care of the worde of
calling of Christ vnto iudg-
, of the world to come. You
ight well, that gurmandise,
es of this life, would abound at
the time of the worldes destructi-
that men would be apt and redy
to such vices, euē to the last cast.
therfore he saieth: Take heede to
selues, least your hearts be ouer-
with surfetting and dronkennes,
es of this life, and that that day
not on you vnwares. For as a
shall it come on all thē that dwell
the earth. As the fish is taken in the *Eccles.9.12*
, and as the birdes are taken with
, so are men taken in the peri-
time when it commeth sodenly v-
them. For though it be certain that
Christ shal come vnto iudgment;
the yeare, the howre, & time of his
ing vnto vs, is altogether vncer-
. For as our Sauiour doth saye
24. chapter after the gospell of *Mark. 14.36.*
, Matthew: Of the day, and howre

Mark. 13. 32. knoweth no man, no not the Angels
heauen, but my father only: no not
ſonne him ſelfe, as he was man, But
Mat. 24. 27. the lightning commeth out of the
and appeareth in the Weſt: ſo ſhall
comming of the Sonne of man be.
Math. 24. 37. As the dayes of Noe were, ſo ſhall
comming of the Sonne of man be.
as in the daies of Noe, that went be-
the floud, they did eate and drink
marry, and were married, euen vn-
the day that Noe entred into the Ark
and knew not till the floud came,
toke them all away: ſo ſhall the co-
ming of the ſonne of man be. Like-
Luke. 17. 28. alſo as it chaunced in the dayes of L
They eat, they drāk, they bought, ſo
ſold, they planted, they built. And
the ſame day that Lot went out of S
dom, it rayned fire and brimſtone fr
heauen, and deſtroyed them all.
theſe examples ſhal it be, when the
of man ſhall appeare. The Apoſt
Act. 1. 16. when they aſked Chriſt, ſaying: L
wilt thou at this time reſtore again
kingdome to Iſrael? He ſaide
the

n: It is not for you to knowe the
s, and seasons, which the father
put in his owne power. The day
e Lord shall come as a theefe in the 1. Thes. 5. 2.
: For when they shall say, peace,
e, all thinges are safe: then shall so-
e destruction come vpon them, as
o commeth vpon a woman in her
ail, and they shall not escape. And
e (beloued) take heede to your
s, that your heartes be not ouer-
e with surfetting and dronkennes,
cares of this life, and that that day
e not on you vnwares. Which er-
ation teacheth vs not only how to
e our selues against the com-
g of Christ in the last day: but also
every particular man should order
self against the comming of death.
death is wont to set vpon men,
n they thinke least thereof, when
y thinke to be most merry, and when
y promise them selues that they
many dayes to line. An example
e in the 1. of Samuel, in the. 25 1. Sa. 25. 36.
er, of Nabal, who held a feast, like

the feaſt of a king, and his heart
merry within him, ſay her was
wonne. Now in the morning
Abigail his wife after that ſ wine
gone out of his head) had ſignified
to him the purpoſe of Dauid, his
died wtin him, & he became as a
Luke, 12.16. Likewiſe in the xii. of Luke, we
how that the ground of a certaine
man brought forth plentifull fruit
And he ſaid within him ſelf, what
I doe? I haue no roome to lay my fr
in: I will deſtroy my barnes,
buyld greater, I will ſay to my ſ
Soule, thou haſt goodes layde vp
ſtoare for many yeares. Take
chine eaſe, eate, drinke, and be mer
But God ſaid vnto him. Thou fo
this night they ſhal fetch thy ſoule
this. Take hæde therefore, for
when ye thinke not vppon, God
ſend his meſſenger death, to call
way. Now that our Sauiour
tolde vs what we ſhould not
the day of his comming:
ſheweth vs what we muſt

...ly and pray continually. Fyrst ...eth to watch. In the 25. of Ma. Math. 25.1.
...our sauiour lykeneth the king-
...of heauen vnto tenne virgins,
...take their lampes, and went to
...the bridegroome. But fiue were
..., and fiue were wise. They
...were foolishe take their lampes,
...take no oyle with them: But the
...take oyle in their vesselles, with
...lampes also. Now whiles the
...groome taryed, they all slumbred
...slept. And at midnight there was
...made: Beholde, the bridegroome
...eth, go out to meete him. Then the
...gins arose, & made redy their lamps.
...foolish said vnto the wise, Geue vs
...your oyle, for our lāps are gone out.
...the wise answered, Not so: least
...be not enough for vs, and you.
...go ye rather to them that sell, and
...for your selues. But whyles
...went to buy, the bridegroome
..., and they that were ready,
...in with him vnto the mariage,
...the gate was shutte vp. After

after came the other virgins and sa
Lord, Lord, open to vs. But he an
red, and sayd, Verily I say vnto yo
know you not. Watch therfore: for
know neyther the day, nor yet the
wer, wherin the Sonne of man
Luk. 12.35. come. Let your loynes be girded a
and your lightes burning, and ye y
selues like vnto men that waight
their master, when he wil return fr
the wedding; that when he comm
and knocketh, ye may open vnto h
For happy are those seruantes, whe
the Lorde when hée commeth finde
waking. If he come in the secõd watch
or third watch, & finde thẽ so, happy a
those seruantes. Verely, he shall gir
him selfe, and shall make them to
downe to meate, & shall walke by, a
Luk. 12.39. minister vnto them. This vnderstan
you; If the good man of the house kne
what howre the theefe would come, he
would surely watch, and not suffer h
house to be broken vp. Euen so, if we
knowe in what day or howre the Lor
would come, we would surely watch

for

…ould be prepared, and adourned,
…ould haue lightes in our handes,
…yle in our Lampes. But we doe
…know the day, nor hower, nor shal
…. And therfore let vs be prepared.
…in an hower that we thinke not, wil Mat. 13. 35.
…ome of man come. Watch (I say)
…ye know not when the maister of
…house will come, whether at euen,
…at midnight, whether at the cocke
…ing, or in the dawning, least if hee
…ome sodenly, he should find you sleeping.
…w if the euill seruant shall say thus Mat. 24. 48.
…his heart: Tush my maister will de-
…re his comming, and shall begin to
…ke his fellow seruants, and shall be-
…to eat and drink, and to be dronken,
…same seruants Lord shall come in a
…y when he looketh not for him, and in
…hower when he is not ware, & shall
…ue him his portion with hypocrites,
…re shalbe weeping, and gnashing of
…th. But contrariwise, if the Lord shal Luke. 12. 44.
…d his seruãt wel doing, he shal make
…m ruler ouer al his houshold. Watch
…refore, and pray continually, that

we

we may obtein grace to flee al that shal
come, and that we may stand before the
sonne of man. Let vs pray that our
flight be not in the winter, nor on the
Mat. 24. 20. the Sabboth day: For so our Sauiour
our counselleth in the 24. of S. Mat-
thewe. For to walke in the win-
ter, it was not good, and vpon the
Sabboth day, it was not lawful. The
meaning, that we should pray, and that
with a stedfast, and ardent fayth, that
the day of the Lord come not vpon vs
vnprepared. For if it doe, we shal
not escape the euilles that then shalbe,
nor yet be able to stande safely before
the Sonne of man. Beloued, we ha-
bene warned to leaue our surfetting,
dronkennesse, and to forsake the superf-
fluous cares of this life. We haue bene
exhorted to watchfulnesse, and to pray-
er, and stil are we called vpon for these
matters: Howbeit we are lyttle or
Mat. 12. 41. nothing the better. The men of Nine-
shall arise at the day of iudgement and
condemne vs. For they amended at the
first preaching of Ionas. We haue

called vpon with often, and long
ching, and yet cannot frame to lay
nde the old man, that marreth him *Ephe.4.22.*
h with deceiuable vanities. But let
thinke, and beleeue, that the neg-
ting of Gods holy spirit speaking
his prophets, can not but prouoke
Gods heauie wrath, and indignation
ready to bee powred vppon vs. The
auens, the earth, and sea, haue al-
dy witnessed the same against vs,
ich (vnlesse wee conuert) in the mea-
e of our sinnes he will power forth
on vs, and so wee shall perish in his
ine vtterly, that in mercy refused to
Mat.3.10.
brace his trueth obediently. Now is
e axe put to the roote of the tree, so
t euery tree that bringeth not forth
od fruite, shall bee hewen downe, *Mat.12.33.*
d cast into the fire. Either then
ake the tree good, and his fruit good,
make the tree euill, and his fruite
ill also. For beholde, the Iudge stan- *Iames.5.9.*
deth before the dore. It is tyme for vs
to awake out of sleepe, and to gyrde
vp our loynes, and to be ready with

oyle in our lampes, and to be
with our wedding garments, that
may finde entraunce to the Lords ma
riage. For sith it is most certaine th
Rom.14.12. Christ shall come to iudge both qui
and dead, sith that euery one of vs sh
2.Pe.3.10. geue account of him self to God, sith th
heauens shal passe away in maner
a tempest, sith the elements shall me
with heate, sith the earth also, and th
workes therein shal burne, sith al the
things shall perishe, what maner per
sons ought we to be in holy conuersati
on & godlinesse, looking for, and hast
vnto the comming of the day of God,
which the heauens shall perish with
er, & the elemẽts shalbe consumed
2.Pe.3.13. heate. Neuertheless we looke for a ne
heauen, and a newe earth, according
his promise, wherein dwelleth right
ousnesse. Wherefore (beloued) seeing
looke for such things, let vs be diligent,
that we may be found of him in peace,
without spot and vndefiled, growing
grace, & in the knowledge of the Lor
and Sauiour Iesus Christ, that in

the world, when he shall come in
clouds, with power and great glo-
he perish not with the vnbeleeuers:
ch the Lord graunt for his infinite
cy, and godnesse, and for his chosen
e, hasten these vnhappy dayes, that
ruptible may be swallowed vp of in-
ruptibilitie, and mortall of immor-
lity. And that as in this woful Egypt,
e pane sowd him a louing father, so in
e world to come, we may behold him
rciful Sauiour, & may receiue that Mat. 25. 34.
t and happiest blessing that neuer a-
n shal be reuoked: which thing like-
se the father of al comfort and conso-
tion, spedily bring vpon vs al, for the
inder loue of his beloued sonne Jesus
Christ: to whome with the holy ghost,
three distinct persons in trinitie, but
one eternal, immortal & most
glorious God, be al praise,
honour & glory, now
and for euer.
Amen.